

AN APPEAL FOR PRAYER FOR CHINA

The Topic of a Discourse Yesterday at the First Presbyterian Church.

BY REV. D. A. CUNNINGHAM.

Who Predicts That China Has a Future Before Her That Will Atone For the Past.

A large congregation yesterday morning at the First Presbyterian church heard a thoughtful discourse by the pastor, Rev. D. A. Cunningham, D. D., whose topic was, "An Appeal for Prayer in Behalf of China." Dr. Cunningham said:

My subject this morning is "An Appeal for Prayer in Behalf of China." Our text is full of encouragement in behalf of the momentous subject, and our pastors are requested to preach on it. The watchman upon the walls of Jerusalem are never to hold their place or to restrain prayer, day nor night; they are to be importune and to keep not silence, and give the Lord no rest, until He establish, and until He make the church a praise in the earth.

A conference was held in the city of New York on the 21st of September, to take into consideration the interests of Christian missions in China. The conference was so deeply impressed, with the gravity of the existing situation that they determined to summon the church to a week of prayer, and to that end issue, a joint appeal to the united intercession in behalf of that unhappy land, and the overruling of the present crisis to the enlargement of the kingdom of Jesus Christ. The week beginning the 28th of October, which is to-day, was chosen, and it is earnestly hoped that in all our public and family, and private devotions, China will be remembered.

The passing century is filled in with stupendous events. Not in Europe and America alone, but in dormant, torpid Asia, commonly supposed to be still sleeping the sleep of ages, have amazing occurrences broken in upon the everlasting stupor. The changes in India, the Sepoy mutiny, the Yai-ping rebellion, the uprise of Japan, all stir the imagination; but among all the events that challenge attention in either hemisphere, none loom up into more startling prominence than those in the vast empire of China.

We look with apprehension on what may come, yet above our apprehension there is a recognition of the fact that over all, and guiding all, and holding all, is the hand of a just, wise and loving and all-powerful God.

Now in making this appeal for prayer, I submit the following considerations:

First, foreign missions are of divine authority and obligation, and the church cannot divest herself of responsibility for earnestly sustaining them. There are mysteries in God's providence to us inexplicable, but the heavens are given to Christ by an eternal covenant, and the great commission, "Go teach all nations," is unconditional. It is God's own work. He has committed Himself to it, and summoned us to be co-workers with Him. The privilege is ours, the responsibility is His. We may trust Him to explain all mysteries and remove all difficulties in His own time. Our present duty is to go forward in His name and prosecute with renewed vigor the work He has already so signally blessed.

The success and evidence of God's workings in this closing century have been phenomenal. In China, but fifty years ago, there were only six Protestant Christians, yet at the beginning of this year there were 100,000 communicants, besides scores of thousands who accepted the Christian faith, although they had not identified themselves with the Christian church, or who had lost all faith in the idolatrous practices of their ancestors, and were moving towards the Light. Just before this persecution broke out, testimony was received from many quarters that the interest shown by the Chinese in the gospel was greater, and the prospects brighter, than ever before. Now suddenly our hopes are temporarily eclipsed, operations are generally suspended, and many converts have been slain by their benighted countrymen. But nothing new has befallen us. The present difficulties are slight in comparison with those attending the greater persecutions of former days, that were overruled for larger blessing in the days that followed.

The year 1900 marks an era in the history of Christian missions in the Chinese empire. Herod and Pilate have become friends; the secret societies of China organized to overthrow the present dynasty have allied themselves with the reigning government and the combined forces are using every effort to rid the country of the hated foreigner. The missionary is bearing his full share of the attack.

The Presbyterian church in the United States of America, through its board of foreign missions, has large interests at stake. It maintains in China twenty-two principal stations, 209 outstations, 146 foreign missionaries, 594 native helpers, 92 organized churches, with 11,214 communicants; 217 schools and colleges, two printing presses, one of which, that at Shanghai, is the largest mission press in the world, employing 135 workmen and issuing last year 67,625,666 pages of religious literature; sixteen hospitals and thirteen dispensaries, which altogether treated last year 143,491 patients. This involves an annual expenditure of \$18,277. The property interests are very large. Including churches, chapels, schools, colleges, hospitals, press buildings and residences of missionaries.

We have no doubt that many letters are now on their way which will give full detail the record of these days as they are passing. We are confident that when the story is all told, the Presbyterian church in the United States will have no reason to be ashamed of the Presbyterian church in China.

It is well for us at ease in the homeland to consider the great losses incurred.



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Helplessness almost invariably accompanies the most manifold attendant evils—nervous disorder, headache, loss of appetite, etc. To attempt to induce sleep by opiate is a serious mistake, for the brain is thereby benumbed and the body suffers. 'The Bug-a-Boo' removes the cause of wakefulness by its soothing effect on the nerves and on the stomach and bowels.

Every King cures Constipation and Nerve, Stomach, Liver and Kidney diseases.



Show us a fault in our business and we stop it at once, no matter how profitable. We don't believe a fault can ever be really profitable.

They said our Ague Cure was too bitter and powerful for the weak digestion of malarial illness.

We have corrected the fault. Its cost us thousands of dollars to do it, but we have corrected it.

And there is no better medicine under the sun for every form of malaria than this new Malaria and Ague Cure.

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red, both by our missionaries and our fellow Christians in the land of Siam or China. Meanwhile, may we not ask for the united sympathies, prayers and offerings of all God's people for those who are being persecuted for Christ's sake in China?

Second, they who are most competent to judge are generally agreed that this uprising is anti-foreign, rather than anti-missionary. We are not witnessing a mere outburst of popular feeling, but rather the systematic and definitely directed efforts of those in authority to drive the foreigner into the sea. The Chinese people are not evilly disposed, and are not accountable for this movement. As soon as European powers succeed in establishing satisfactory relations with the Chinese government, the missionaries will be welcomed back again, by the thousands who have already been benefited by their residence among them. We have nothing but hope for the future, although we cannot predict the form of diplomacy that will be the result of which God may lead. Whilst we realize the magnitude of the disaster, and doubt not the ultimate result, yet we feel that at no time in this generation was there so urgent a call for earnest and persevering prayer, and so great responsibility thrown upon the church in this respect.

One thing may certainly be avoided and should be studiously shunned. In the midst of this terrible chaos of events, namely, the depreciation of missionaries and their work. It may suit the political humor of the English premier, to say that "the army generally follows the missionary," and that "the missionary is not popular at the foreign office," but it is too late in the history of the world either to sneer at the work of the missionary, or to speak of mistaken and fanatical enthusiasm, or to underrate his services to the whole race of man. There is something besides the "army" that follows the missionary. Witness the common school and the college, the law court and the peaceful home, the industries of labor and the amenities of society. Witness the languages in hundreds of cases first reduced to a written form by these servants of God who have actually laid the foundations of all literature, not only translating the Bible into four hundred tongues, but building up literary intelligence from its cornerstone. Go and visit medical missions and hospitals which have introduced the sciences of the modern world, and medicine and surgery into many a land where the native system of treatment was but the refinement of barbaric cruelty. Then turn to the zenanas, first penetrated by Christian women with the dawn of hope for woman's education and emancipation.

Does the army follow the missionary? How often has the missionary made the army his ally? It was by the army that the languages of India were written in the great crisis of India was called in to be a mediator between contending forces and factions as the only trustworthy party. Let any one study the history of Judson, in Burma; Schwartz, in India; Griffith Jones, in China; Livingstone, in Africa; McCall in France; Riggs, in Turkey; Calvert, in the Kingdom of Siam; Eaton in the New Hebrides; Consul Sir Macdonald; McKay in Formosa, and the other McKay in Uganda—let him read the "Ely Volume," and Dennis' great book on sociology and missions, and similar records of missionary achievement outside of preaching, and he cannot speak lightly of the service rendered by missionaries in every department of human progress, not only moral and religious, but literary and scientific, political and commercial, medical and social. The army follows, rather, the tradesman than the evangelist, the money-maker rather than the soul-winner. Enlightened nations send their apostles of greed to foreign shores to turn the ports of heathen lands into marts of commerce. Opium, rum, fire-arms—everything that will sell, without reference to whether the wishes of the people are persistently pushed forward into the market and offered against remonstrance. What wonder if at times hatred of foreigners comes to the front and organized conspiracy and massacre are the result! China, like India and Africa, has suffered great and grievous wrongs at the hands of nations calling themselves enlightened and Christian; and it is no great mystery if at last the great empire of the east, representing nearly a third of the human race, has roused to assert herself and claim her rights, however wrong the method and spirit.

The statement which has often been made that this uprising was caused by the missionaries, is altogether untrue. They only suffered as being foreigners. The cause of the uprising was the fact that civilians working there in the interest of railroads did not respect the custom of the Chinese people. No matter what else they believe in, they are ancestor worshippers, and when the engineers for the German and English railroads surveyed through their cemeteries and had the remains of those interred there removed to other places, it aroused the intense hatred of the people of China. This it was, and not the missionaries that caused the uprising. The missionaries, however, being foreigners, had to suffer the consequence along with all other foreigners.

It seems that many optimistic, self-indulgent, professing Christians are staggered by the outbreak of persecution and carnage in China. Having never given any attention to the validity, necessity and success of modern missions, it will take some time for them in their bewilderment to get their bearings. Some of our choice sons and daughters are stricken down in their young beauty and promise; the Hodge name, whom all Presbyterians revere, is included in the sacrifice on the altar of world evangelization. Strangers to the meaning of Calvary's holy history, these people are saying that the price being paid is too great. "Let us retreat, and leave China to it."

Retreat! Never! We have planted the banner of the cross on Satan's breastworks in the interior, and call upon the church to bring up its battalions until its blood-stained folds wave from every hillside and hamlet of the empire. In the gospel's triumphant advance the recent outbreak is but an episode. It is the logic of events. It is the conflict of races. It is God marching on, and, as He goes, sounding a bugle-note calling His people to arouse and follow in loyal self-denial for a world's redemption. These startling events are both natural and necessary. When men were looking for an earthly kingdom, Jesus uttered these prophetic words, "Verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die, it bringeth forth much fruit." He Himself died that He might be the first-born among many brethren, and the history of the church is a reproduction of His life and death. Louis Krapf began his work in Africa by burying his young wife. He wrote home, "Tell our friends that they have now a Christian grave in East Africa, and as the victory of the church is gained by stepping over the graves of her members, you are sure that you are now summoned to evangelize Africa from its east side." The Christian churches of America have now many sacred graves in China, and it is God's call to China's evangelization.

Out of the shadow of night, the world is entering into light; it is daybreak everywhere. The persecutions occurring at the close of this missionary century in China are, according to the lessons of the church's history, a premonition of the coming "daybreak everywhere." The nineteenth century does not fall behind the first in the numbers who have counted not their own lives dear to their life or their death, Christ would be glorified. These last chapters of the Acts of the Apostles will be no less thrilling than the chapters that have preceded them. The church in China does not need to read a book of the martyrs—she is writing one. What James and Paul and Polycarp and Irenaeus and the noble army of martyrs did for early Christianity, the Chinese Christian is doing for nineteenth century Christianity. He is witnessing a good confession before many witnesses. With loving sympathy let us pray for the native converts, that they may be kept by God's power through faith unto eternal life.

But what of the China that is to be? It will be a reconstructed China, and a regenerated China. Structural forces are already at work. The construction train, divine and human, is already organized. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree," says Isaiah. "Instead of the ox-cart shall come the locomotive, and instead of the hand shuttle shall come the power loom," says the man of business, and "instead of the idol shrine shall rise up the house of the living God, and instead of the Buddhist chants shall come songs of praise to the Holy One," says the missionary of Jesus Christ. There is to be a better China—a regenerated China. Once emancipated from their slavish allegiance to their literary class, having no idle caste to keep them back, we are safe in assuming that there will be such ingatherings into the church as the world has never seen. A purely materialistic China, well equipped with ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emaculated manhood.

China will yet be a tremendous factor in the world's political and industrial future, and in the world's religious future. I believe that before the coming century is at an end, Christian will be the dominant religion in China. If you ask me why I plant myself on the facts of Jesus' life, death, and resurrection, and on the promises of God, and that promises have right of way. The times are ripe for whole-hearted effort in renewal of work for the evangelization of this great empire. Divine wisdom and inspiration are needed. Let us give heed to the importunate request of the foreign missionaries and boards, as they plead, saying, "Will you not earnestly join in carrying into effect this prayer for a week of united prayer? The mission boards need you. China needs you. Christ needs you. And He bids us lay hold on His almighty arm that He may make His power known among the nations."

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The funeral of Miss Lucy Lawson took place Saturday morning at 10 o'clock, from her late residence in the West End and was largely attended.

Retreat! Never! We have planted the banner of the cross on Satan's breastworks in the interior, and call upon the church to bring up its battalions until its blood-stained folds wave from every hillside and hamlet of the empire. In the gospel's triumphant advance the recent outbreak is but an episode. It is the logic of events. It is the conflict of races. It is God marching on, and, as He goes, sounding a bugle-note calling His people to arouse and follow in loyal self-denial for a world's redemption. These startling events are both natural and necessary. When men were looking for an earthly kingdom, Jesus uttered these prophetic words, "Verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die, it bringeth forth much fruit." He Himself died that He might be the first-born among many brethren, and the history of the church is a reproduction of His life and death. Louis Krapf began his work in Africa by burying his young wife. He wrote home, "Tell our friends that they have now a Christian grave in East Africa, and as the victory of the church is gained by stepping over the graves of her members, you are sure that you are now summoned to evangelize Africa from its east side." The Christian churches of America have now many sacred graves in China, and it is God's call to China's evangelization.

Out of the shadow of night, the world is entering into light; it is daybreak everywhere. The persecutions occurring at the close of this missionary century in China are, according to the lessons of the church's history, a premonition of the coming "daybreak everywhere." The nineteenth century does not fall behind the first in the numbers who have counted not their own lives dear to their life or their death, Christ would be glorified. These last chapters of the Acts of the Apostles will be no less thrilling than the chapters that have preceded them. The church in China does not need to read a book of the martyrs—she is writing one. What James and Paul and Polycarp and Irenaeus and the noble army of martyrs did for early Christianity, the Chinese Christian is doing for nineteenth century Christianity. He is witnessing a good confession before many witnesses. With loving sympathy let us pray for the native converts, that they may be kept by God's power through faith unto eternal life.

But what of the China that is to be? It will be a reconstructed China, and a regenerated China. Structural forces are already at work. The construction train, divine and human, is already organized. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree," says Isaiah. "Instead of the ox-cart shall come the locomotive, and instead of the hand shuttle shall come the power loom," says the man of business, and "instead of the idol shrine shall rise up the house of the living God, and instead of the Buddhist chants shall come songs of praise to the Holy One," says the missionary of Jesus Christ. There is to be a better China—a regenerated China. Once emancipated from their slavish allegiance to their literary class, having no idle caste to keep them back, we are safe in assuming that there will be such ingatherings into the church as the world has never seen. A purely materialistic China, well equipped with ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emaculated manhood.

China will yet be a tremendous factor in the world's political and industrial future, and in the world's religious future. I believe that before the coming century is at an end, Christian will be the dominant religion in China. If you ask me why I plant myself on the facts of Jesus' life, death, and resurrection, and on the promises of God, and that promises have right of way. The times are ripe for whole-hearted effort in renewal of work for the evangelization of this great empire. Divine wisdom and inspiration are needed. Let us give heed to the importunate request of the foreign missionaries and boards, as they plead, saying, "Will you not earnestly join in carrying into effect this prayer for a week of united prayer? The mission boards need you. China needs you. Christ needs you. And He bids us lay hold on His almighty arm that He may make His power known among the nations."

Cold Steel or Death. "There is but one small chance to save your life and that is through an operation," was the awful prospect before Mrs. L. B. Hunt, of Lima Ridge, Wis., by her doctor, after vainly trying to cure her of a frightful case of stomach trouble and yellow jaundice. He didn't count on the marvellous power of Electric Bitters to cure Stomach and Liver troubles, but she heard of it, took seven bottles, was wholly cured, avoided the surgeon's knife, now weighs more and feels better than ever. It's positively guaranteed to cure Stomach, Liver and Kidney troubles and never disappoints. Price 50c at Logan Drug Company's drug store.—1.

BRIDGEPORT HAPPENINGS.

Events of a Day in the Town at the End of the Bridge.

BABY LAUGH

It belongs to health, for a baby, to eat and sleep, to laugh and grow fat.

But fat comes first; don't ask a scrawny baby to laugh; why, even his smile is pitiful! Fat comes first.

The way to be fat is the way to be healthy. Scott's emulsion of cod-liver oil is the proper food, if he needs it; but only a little at first.

We'll send you a little to try if you like. SCOTT & BOWNE, 409 Pearl street